

HOLINESS TO THE LORD

JUVENILE INSTRUCTOR

VOL. XXXVI.

JANUARY 15, 1901.

NO. 2.

DESIGNED
FOR THE
ADVANCE-
MENT
OF THE
YOUNG

GEORGE Q.
CANNON
EDITOR
SALT LAKE
CITY
UTAH

PUBLISHED SEMIMONTHLY \$2 PER YEAR

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No Medicine, But Yet Restored!

Mr. T. H. Warner, No. 7 Stanley Place, Salt Lake City, came to this Institute for Rheumatism and Paralysis, took but two weeks' treatment and says, "I am able now to use my limbs as I have not done for many years. I am entirely free from pain, and can raise my feet and legs almost as good as if I was but 30 years old but I am over 73 years old. I can not recommend Prof. MacNamara and his Institute too highly from my own experience and what I have seen done for others there in the last two weeks. I believe he can cure any disease that is curable in less time than it can be done in any other institute in the country.

TRUMAN H. WARNER,

Salt Lake City, Dec. 18, 1900.

To Whom it may concern:—This is to certify that I have been afflicted with rheumatism for the last five years, which had so contracted my muscles that I could only by great effort, drag my heels on the ground. I have been here two weeks with Dr. MacNamara taking his treatments and I feel almost as though I had been made over.

My wife was also sorely afflicted with heart disease and dropsy, but she has received so much benefit that we shall return after the holidays to the MacNamara Institute for further and greater developments in strength and vigor.

ISAAC AND MARY C. RIDDLE.

"SHENADOAH, PA., Nov. 6, 1900.

"DEAR MR. MACNAMARA: I received your letter—I am quite well now. All my sores have healed up without leaving a scar. After you began to treat me I began to get better right away, the same day I could feel a change for the better. My hair is all right now, it came just as you said it would—my head is all covered with hair. My condition before you began to treat me was worse than I can describe. I was very bad, nearly covered with sores from head to foot. I wanted to die! Life was intolerable to me.

"I suffered great agonies for four months, and had seven doctors, one after the other, and they all said it was blood poison of the worst sort and the worst case they ever saw. 'I can do nothing

to relieve you,' they would say, and then how I longed to die! The doctors said to my husband, 'in a few days death will be sure, she must die, there is nothing to save her.'

"They said it was impossible for me to get well, that my trouble was incurable, and everybody that saw me told me I could never get well. After my father saw me he sent you to me, and when you told me I could live and get well, I thought I would rather die than to suffer any longer; but oh, the relief your assurance gave me! But the



next morning after you were to see me I had no pain; and I could sleep—the sores began to heal and in three weeks after you began to treat me I got up and was able to move around the house.

"The awful past! When the doctors, one after another gave me up, oh how I longed and begged for something to end my life, it was so intolerable! But you soon healed them all up, and now I am well and happy. I will close this letter giving God the glory, and thanking you from the bottom of my heart. Truly yours,

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MISS E. CLARK, 2676 LaFayette Ave., Ogden, Utah.

am almost entirely cured. I feel so much better I feel as if I never could be grateful enough to Drs. Shores for what they have done for me. I wish them all the success possible, and if any doubt this statement PLEASE CALL ON ME.

(Signed,)

MISS E. CLARK,

"2676 LaFayette Ave., Ogden.

Miss Clark sends Drs. Shores the following statement for publication, in her own handwriting: "Drs. Shores and their medicines have wrought such a change in me for the better that I think I owe it to them and to the public to tell the world of my recovery.

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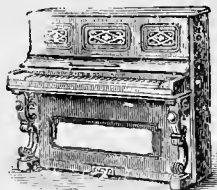
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218-20 So. West Temple St., Salt Lake City, Rear of Post Office on West Temple St.

In order to raise money quickly and save our good name, our stock will be sold at

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This is a tremendous sacrifice, as we were considered very close buyers by the trade. You cannot appreciate what a great reduction this is until you see the goods and prices.

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A Fine Suit of Men's Clothes— \$2.98

All to Match.....
This suit is positively worth \$12.50 or your money refunded any time during the sale.

Men's fine Suits and Overcoats, in Cheviots and Scotch Plaids..... **\$4.98**

Worth \$15.00 or your money refunded at any time during the sale, if you are not satisfied.

Mens splendid Suits and Overcoats in velvet finish Cassimeres, all sizes..... **\$5.85**

This is positively worth \$18.00 or your money back.

Silk and Satin lined Dress Suits and Overcoats, in plain checks and stripes..... **\$7.98**

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Odd Coats, Odd Vests, and Mackintoshes at your own price. 3,000 other articles too numerous to mention, among them many for the ladies.

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1,000 pairs of Boys' Knee Pants, worth \$1.00..... **12c**

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Over 5,000 Neckties, in all shades, worth from 50 cents to \$1.00..... **12c**

Mens' Handkerchiefs, worth 35 cents..... **3c**

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JUVENILE INSTRUCTOR

ORGAN OF THE DESERT SUNDAY SCHOOL UNION

VOL. XXXVI.

SALT LAKE CITY, JANUARY 15, 1901.

No. 2.

MOSES AND THE EGYPTIANS.

THE Pharaoh who ruled over Egypt at the time that Joseph dwelt in that land died, and in the course of time another, who was hard-hearted and wicked, took his place.

He saw that the children of Israel, as the descendants of Jacob, were increasing so rapidly, that he feared, should war break out against Egypt, they would join the enemy. For he had kept them in close bondage, and had been so cruel toward them, that he knew they would never fight for him. So he commanded that all the male children born after a certain time, should

there was a woman, a daughter of Levi, who bore a son, and whose tender heart would not allow her to obey the king's cruel command; so she made an ark of bulrushes, and placed

her babe in it, and set it upon the water, and had her little girl, Miriam, stand some distance off, to see what became of him.

Before long the king's daughter went down to the river to bathe, and she found the ark; and when she opened it her heart was touched by the cry of the little child, and she sent the babe's sister to bring a woman to take care of it. The girl went for the infant's mother, who came, and



MOSES FOUND BY PHARAOH'S DAUGHTER.

be cast into the river. How many innocent little children suffered death, as a result of this wicked decree is not recorded. But

Pharaoh's daughter asked her to take the child and nurse him, and she would reward her. The mother gladly received her babe,



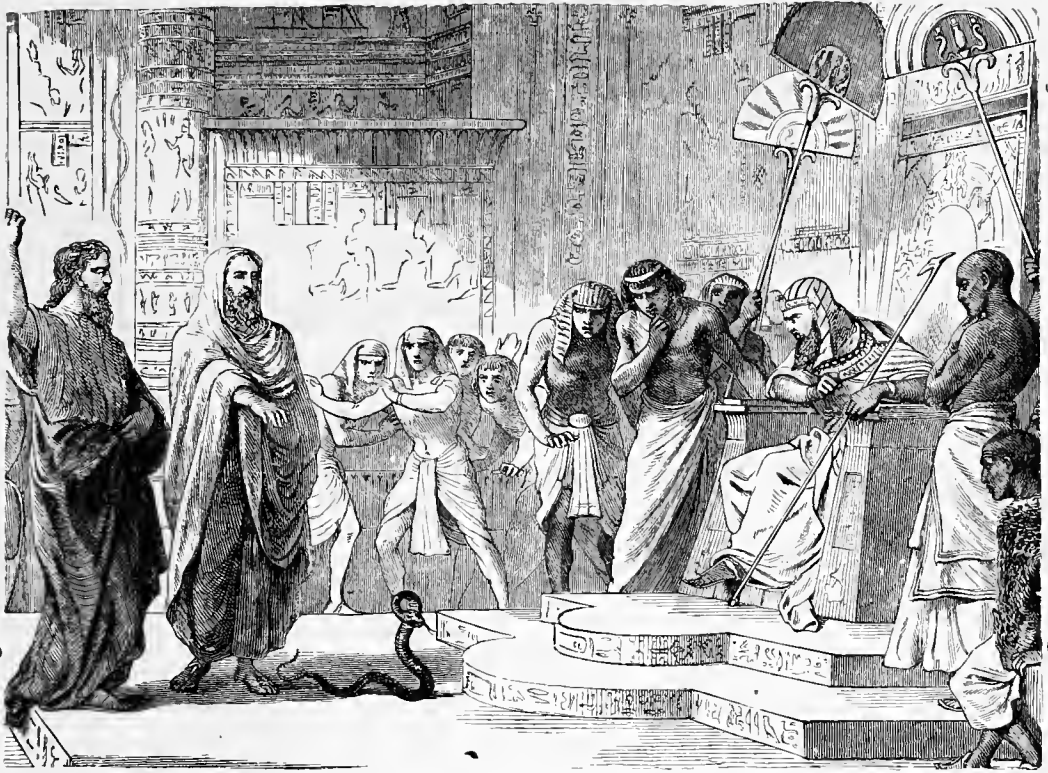
MOSES AND THE BURNING BUSH.

and cared for him as long as was necessary, when she took him to the daughter of Pharaoh, who called him Moses, her son.

After Moses had become a man he went into Midian where he married a daughter of Jethro, the priest. Here he tended the flocks of his father-in-law, and one day, while out with his sheep, an angel of the Lord appeared to him, in a burning bush. Moses stood wondering that the bush was not destroyed by the fire. The voice of the Lord commanded him not to come nearer, but to take off his shoes, for the ground upon which he stood was holy. Then the Lord told Moses he had heard the cries of His people, the Israelites, and had known their distress, and He had come to deliver them out of the hands of the Egyptians, their oppressors. He told Moses to take his brother Aaron, and go to Pharaoh, and ask that the Israelites be allowed to go into the wilderness to offer

up a feast unto the Lord. Pharaoh would not listen to Moses, but instead increased the burdens of the poor people. The Lord then sent his servants to perform miracles before the king, telling Moses to cast down his rod and it should become a serpent. Moses did as he was commanded, but this did not convince Pharaoh that he was sent of God. So the Lord commanded Moses to cast his rod out over the river. He did so and its waters were turned into blood. The Egyptians were in great distress for water, for there was none to drink. Pharaoh's heart was hard, and he would not let the Israelites go to hold their feast, therefore the Lord sent frogs to cover the land. They were everywhere, even in their houses and on their food.

Pharaoh cried unto Moses and Aaron to entreat the Lord to take away the plague, promising that he would let their people go;



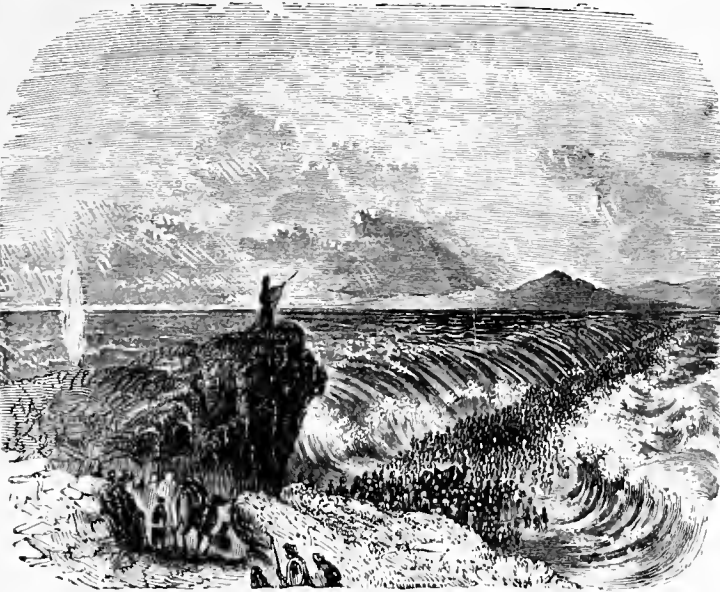
MOSES AND AARON BEFORE PHARAOH.

but as soon as the land was free from the pest Pharaoh again refused to give up his bondsmen.

Then the Lord commanded Moses and Aaron to smite the dust with the rod and

cause lice to come in myriads, and after them swarms of flies to settle upon the Egyptians, and to afflict them until they cried for relief; but, as before, when relief came, they again hardened their hearts. Therefore the Lord continued to bring scourges upon them, for He was determined to have His chosen people delivered.

The cattle and beasts of every kind of the Egyptians, became diseased and died. Then by the Lord's command, Moses took ashes from the furnace,



ISRAEL CROSSES THE RED SEA.

and cast them toward heaven, causing boils to break out upon every man and beast among them. But the Lord kept these plagues from the Israelites, as He had all the others; for He desired the Egyptians to see the distinction which He made between them and the Israelites.

When these were recalled, and Pharaoh

did not repent the Lord caused a mighty hail, mingled with fire, to pass through the land, destroying the crops, the grass, man and beast, and all that was in the field; and when this had ceased, for the Lord granted Moses' plea for mercy in behalf of the afflicted, and delivered them from each succeeding scourge, Moses stretched out his



MUMMY OF THE PHARAOH WHO OPPRESSED THE ISRAELITES.

rod again, and the locusts came and destroyed every herb, every blade of grass, not even a leaf remained upon a tree; but still the wicked king would not give up his bondsmen, though he felt assured that it was the Lord who was punishing him for his wickedness.

Once more Moses raised his rod toward heaven, and a veil of thick darkness covered the land for three days. So dark was it that one person could not see another, and though this caused Pharaoh's heart to relent slightly, the Lord required full repentance.

He therefore commanded the Israelites to kill a lamb and prepare a feast, and to sprinkle the blood of the lamb upon the door posts of their house. Then the Lord passed through Egypt at midnight, and slew all the firstborn of man and of beast, and of every living thing of the Egyptians. But of the children of Israel, not one was stricken, for they had obeyed the command of God; they had sprinkled the blood upon their door posts, and held their feast at midnight, and the destroying angel did not enter their homes. This was called the Feast of the Passover, for the angel of the Lord passed over their homes on his errand of destruction.

The Egyptians were now indeed afraid. Pharaoh arose in the night and sent the Israelites, with their flocks and herds, and

all their belongings into the wilderness. The Lord was with His children. He guided them in a pillar of cloud by day, and by night in a pillar of fire; and thus they were led to the shores of the Red Sea, where they encamped.

When the Israelites had thus left Egypt, and Pharaoh and his people saw what service they had really been to them, their hearts were again hardened, and with chariots and horses, horsemen and armies, Pharaoh pursued them, and found them encamped upon the borders of the sea.

But the Lord did not suffer His people to be destroyed. He had promised to save and deliver them from bondage, so He commanded Moses to stretch his rod out over the sea. When he did so immediately the waters were divided, forming a wall on either side, and the space between was dry land. And the Lord moved from before them and went behind His people, so that the Egyptians could not see for the darkness of the cloud. And as the children of Israel crossed the sea dry shod, the Egyptians continued after them, but at God's command, Moses thrust out his rod over the sea, and the waters rolled back to their place, burying the Egyptians beneath the waves. Thus the Lord saved Israel from the wicked Egyptians, and the people belived and trusted in Him and in His servant Moses.

C. N. S.



SOME INTERESTING REMINISCENCES.

BY PRAYER CALLED BACK FROM DEATH.

I AM a young man twenty years old, my home is in Harrisville, Weber Co., Utah. During the three years previous to the incidents I am about to relate, I sometimes strayed from the path of duty and committed many boyish wrongs.

In September, 1897, I started to school at the Weber Stake Academy, at Ogden, Utah. My ambition was to become a teacher and perhaps I studied too hard. On October 11th I was forced to take to my bed with a raging fever. On October 12th a physician pronounced my case a very serious one. I suffered intense pain for several days but was

not at all delirious until Friday, October 15th. On Thursday afternoon, October 14th a vision was opened up to me very plainly. It seemed as though I was in some large room and many of the authorities of the Church were there; some who are still living and others that have passed beyond the veil. It seemed as though they were very busily engaged in selecting names of members of the Church to take a mission to the other side of the veil, to perform labors there; that is, they were choosing names of persons to be called from this sphere of action to the other world. Among others I heard my name called, but it seemed as though there was some hesitation in regard to me, as though my death was not fully decided. I wondered why one so young should be taken, and so I concluded to take my hat and go out and pray about it. On my way I met a certain personage whom I knew. I told him what I had seen and heard, and I asked him «Why should one so young be called?» He answered, «Your call seems to come through the right authority, but the matter is not fully decided yet. Young persons with such high ambitions and lofty aspirations as you have sometimes fail in this life if left here, and it is better to take them while they are young.»

His answer satisfied me;—the vision closed and I found myself in bed and my mother in the room. I told her all I had seen and heard. She said she had been in the room for some time, and had noticed that I appeared to be talking with some unseen person. She was the only person to whom my vision was told until eight weeks later, when I was on the road to recovery. My mother then related what I had told her, to my brother Ernest, and no one save those two, knew what I had seen and heard.

On Friday, October 15th, my mind was overpowered by the fever and I went into a state of delirium. On Saturday, 16th, Elder Charles Hickenlooper, counselor to the Bishop of Pleasant View, came to see me, and administered to me, promising me in the name of

the Lord that I should recover and preach the Gospel to many souls. (Of course I cannot remember these incidents. They were related to me; mostly by my mother.) On Sunday, October 17th, 1897, Professors Moench and Haag, of the Weber Stake Academy, came out to my home and administered to me. Professor Moench promised me, in the name of the Lord, that I should receive a testimony before leaving that bed, which would stay with me through time and all eternity. That evening, Brother Hickenlooper came to sit up with me, and a good sister, by the name of Sarah J. Taylor, came to sit up with my sister Mabel, who was also very sick with fever in an adjoining room.

I will now relate what I can remember of what next occurred. The first thing I have any distinct recollection of is that I was in the most excruciating pain. I could recognize Brother Hickenlooper, and I knew he was working over me, but I could not tell what he was doing. It seemed as though my suffering continued for a long period when in reality it was only a short time. It appeared to me that it would be endless; when, just as the pain and misery reached a point where it seemed as though it was beyond human endurance; when it seemed to me as though my throat and lungs were lined with molten lead and every effort to breathe only fanned it to greater heat, just at this moment I felt a strange feeling, as of a separation of myself, if you will pardon the expression. I did not realize at the time, that it was death. But I knew it was a separation of some kind, and that, I was entirely out of pain; in fact I was enjoying the most pleasant sensations. It was like stepping out of a dark, hot dungeon filled with strong smoke of coal and sulphur, into the fresh air of a beautiful May morning, where I could enjoy the fragrance of flowers combined with the beautiful sunlight. I felt my new self floating farther away from the bed I had left and I had no desire to check myself; indeed I wanted to get just as far away as possible. I realized that Brother

Hickenlooper, together with my parents and brother were trying to bring me back, but I seemed to be going farther away from them all the time, until presently I felt a gradual restraining power, which finally checked my progress. Then I knew it was within my power to go either way. O! what a critical moment! Come back and suffer pain and sickness with the hope of gaining a higher glory, or go on beyond the veil without proving myself by a life of trial and temptation here upon the earth.

I was wholly undecided, until my father's voice reached me with the words, «Roy, won't you never speak again?» His voice was of one in the depths of despair, and who can wonder at it. I was his youngest living son and he looked upon me as the prop of his declining years; and now to see me leaving him just as I was ripening into manhood, was almost more than he could bear. No wonder he cried in his anguish, «Roy, won't you never speak again?» His voice and words caused an irresistible desire in me to go back to him, and through the goodness and mercy of God I was permitted to use my own volition.

I tried to answer my father and then I felt a strange, rushing, reuniting sensation, the result of trying to speak. I managed to say the word «Papa,» then I experienced a feeling of weariness. It seemed that now my spirit and body had reunited, my physical system wanted rest, but I did not remain in that condition long. On a sudden I was filled with the Spirit of the Lord, and I felt a strong desire to call on all present to give thanks to God for my recovery, for I had been restored through the power of God. I then sank back into unconsciousness, and knew nothing for several days.

I will now give an account of the outward manifestations as related to me by my mother.

About ten o'clock p. m. she came into the room to see how I was, before retiring to rest, and she noticed that I seemed to be

having great difficulty in breathing. She called Elder Hickenlooper's attention to it and then roused my father and brother. It proved to be the short, gasping breaths that usually precede the final struggle which terminates a human being's existence upon the earth. They tried every way they knew to arouse me from the deathly stupor I was so fast sinking into. They tried artificial means for keeping up respiration and circulation but all to no avail. The Angel of Death was hovering in the room and already had me under his influence. It seemed that there was no hope. They had forgotten or neglected to ask aid from a Divine source, but were relying too much on «the arm of flesh.» I kept sinking nearer to the end. My breath grew shorter and shorter. As a last resort, Brother Hickenlooper raised me to a sitting posture, thinking, perhaps it would cause me to take a deeper breath, and thereby revive me somewhat and give me new strength, but it was all of no avail. No sooner had he lifted me to an upright position, than the terrible rattle sounded thrice in my throat; my eyes became set, and circulation and respiration entirely stopped. The Angel of Death had done its work, I was laid back on the pillow, apparently lifeless clay. My mother then, in her despair, urged Brother Hickenlooper to administer to me. He took the bottle of oil in his hand, and, as he has told me since, his heart sank within him, for, thought he, what is the use of administering to a dead person. But suddenly he remembered that he had promised me in the name of the Lord that I should live and preach the Gospel to many souls. He also remembered the precious promise made me, in the name of the Lord, by Professor Moench. These recollections renewed his hope and he administered to me in great faith, and it was at the close of his prayer that I felt the restraining power brought to bear on my fleeting spirit.

At the close of his prayer my father commenced praying to God for my recovery, and

after he had finished a fervent prayer in my behalf, he exclaimed in his anguish, «Roy, won't you never speak again?» Those words reached me, although I firmly believe I had crossed the threshold of death. After a little hesitation I answered him, but my answer was very weak and low, and consisted of the simple word «Papa.» As I spoke that little word my heart again began beating and my lungs resumed their natural functions, after a complete stoppage of several minutes.

I closed my eyes and seemed to rest comfortably for a few minutes. Then suddenly I opened my eyes, and raising my hands toward heaven I called on all who were present to thank God for His goodness, declaring that I was healed through the power of God, and that I had a testimony that I would bear to many and would like to bear to the whole world. This declaration was made in my naturally strong tone of voice, entirely unlike the weak voice of a sick man. After this manifestation, the fever returned and I sank into unconsciousness, in which state I

remained for several days. I firmly believe that it was on account of a little lack of faith that I was not healed instantly of all my affliction, or else the Lord wanted to try me a little more.

At any rate it was several weeks before I was able to get about much, but I was healed nevertheless, and that, through the power and mercy of God. We, of course, had a good physician but he would have been powerless had not God been willing for me to recover. I had no more than gained my normal health and strength than I was called to take a mission to the Eastern States, that it might be fulfilled what was promised by a servant of God, that I should live to preach the Gospel to many souls; and I have labored in the missionary field, a humble witness to the power and mercy of God, and have now returned home again.

My simple story is told. I have written it with the hope that it may strengthen the faith of those who read and perhaps cause them to live nearer to the Lord.

Leroy E. Cowles.



PROCEEDINGS OF THE SECOND CONVENTION OF THE SUNDAY SCHOOLS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

Held in Salt Lake City, Monday and Tuesday, November 12th and 13th, 1900.

MONDAY MORNING SESSION.

(CONTINUED FROM PAGE 27.)

MARRIAGE AND HOME-BUILDING, BY PRESIDENT
JOSEPH F. SMITH.

THE subject of «Marriage and Home-Building» has been assigned to me to speak upon for a short time. Of course it will be impossible to give anything more than an outline, a partial skeleton, so to speak, of the subject, though it is one of great importance, and about which so much

might be said, possibly with great profit, if listened to and remembered by those who heard.

I have while sitting here, this morning, called to mind a number of passages of scripture which have a bearing, directly or indirectly, upon the great subject of marriage. Some of these I will now read.

«And God said, let us make man in our image, after our likeness, and let them have dominion over the fish of the sea and over the fowl of the air, and over the cattle, and over all the

earth and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him, male and female created he them.»

Here is a text that might well engage the thought of this assembly but it will be impossible for me to dwell lengthily upon it. I suggest, however, that when you get leisure you turn to this passage, which you will find in the first chapter of Genesis, commencing at the twenty-sixth verse, and ponder well the words there given, for there is a great meaning in them that many do not understand. «So God created man in his own image; in the image of God created he him, male and female, created he them.» That is, God is in the likeness of male and female, that it takes the very likeness of male and female to make God, or to make a God; and that God created man in his own image and likeness, male and female, and they never could have been the children of God without it. I will say that much in passing. «Therefore,» saith the Lord, «shall a man leave his father and his mother and shall cleave unto his wife, and they shall be one flesh.»

Again, in the fifth chapter of Genesis it is said: «This is the book of the generations of Adam, in the day that God created man. In the likeness of God made he him, male and female created he them, and blessed them and called their name Adam, in the day when they were created.»

Now I will read a few words from the nineteenth chapter of Matthew, commencing at the third verse: «The Pharisees also came unto Him [that is unto Jesus] tempting him and saying unto him: Is it lawful for a man to put away his wife for every cause? And He answered and said unto them, Have ye not read that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother and shall cleave to his wife, and they twain shall be one flesh. Wherefore, they are no more twain but one flesh. What, therefore, God hath joined together let not man

put asunder.» Now there is a point here that I want to call to your attention, because it is an important point; and that is: «What God hath joined together let not man put asunder.» Now it does not read, What man hath joined together let not man put asunder; but it reads: «What God hath joined together let not man put asunder.» These words are in relation to the union of husband and wife: they relate to the subject of marriage and divorcement, and are decidedly against divorcement in favor of that order of marriage instituted by God—not that order of marriage instituted by man. And therefore what God hath done, what God hath joined together, let not man put asunder. Paul, in discussing the relationship between the husband and the wife, in his epistle to the Ephesians, ends the fifth chapter by these words: «Nevertheless, let every one of you in particular so love his wife, even as himself, and the wife see that she reverence her husband.» Now this is excellent instruction, and it is one of the first elements of home-building, to which I will call your attention later on.

Again, Paul in the eleventh chapter of I Corinthians, in his argument concerning woman and her relationship to man, says: «Neither was the man created for the woman, but the woman for the man.» We have the record of that in Genesis. Man was created and then afterward woman was formed for man. But he goes on, (verse 10): «For this cause ought the woman to have power on her head, because of the angels.» This is an expression that has reference more particularly to the Greek custom that prevailed in that day, and is not particularly relevant to the subject in hand. However it comes in here: (verse 11) «Nevertheless,»—this is the point where he strikes the nail, that I wish to bring to your attention—«Nevertheless neither is the man without the woman, neither the woman without the man in the Lord. For as the woman is of the man, even so is the man also by the woman, but all things of God.» Now, I understand by this scripture, that God

Almighty recognizes nothing in relation to these relationships which are so dear, which are so natural, which are so God-ordained to exist between the man and the woman, except that relationship which is in the the Lord, which is of the Lord, which belongs to His authority, to His Priesthood, and to the ordinances which He has instituted. Paul understood this in his day. And I might turn again to another scripture where Christ was plied with a question as to who should have a certain woman—who, subject to the law of Israel, had married a man and he had died, leaving no issue, and the law required the surviving brother of that man to take his brother's wife and raise up seed unto his brother. The Sadusees, who did not believe in the resurrection, undertook to tempt the Lord and to entrap Him, and they wanted to know who should have this woman, for there had been seven brothers and each had married her, and at last the woman died also. «In the resurrection, which one should have her?» Jesus emphatically told them that they erred, «not knowing the scripture nor the power of God.» Now, if they had understood the order of marriage as God instituted it, and as He had revealed it to the Prophets of old, and as He has revealed it in greater fullness and greater plainness to the Prophets of modern days, they would have understood that the woman belonged only to the man whom she had been united with for eterninty as well as for time. All the rest could only have her for time. They could not, two of them, have her for eternity. Hence they erred, not knowing the scriptures; they erred not understanding the power of God, not understanding the principle.

Now I want to turn to a scripture here in the Doctrine and Covenants. There is not much said in the general scriptures respecting the principle of marriage, but there is this much said which gives us to understand that the Lord has instituted this principle of marriage and authorized it. In section 49 of the Doctrine and Covenants, paragraph

15, this language occurs: «And again I say unto you that whoso forbiddeth to marry is not ordained of God; for marriage is ordained of God unto man.» «Marriage is ordained of God unto man,» and I want to emphasize this. I want you to realize that this institution of marriage is not a man-made institution; it is not an institution which is simply devised alone for the convenience of man, to suit his own notions, and his own ideas—to marry and then divorce, to enter into and then to get out of, just as he pleases.

There are great consequences connected with this institution of marriage, vital consequences, consequences which reach beyond this present time into all eternity; for thereby souls are begotten into the world, thereby men and women obtain their being in the world; and the relationships that exist between the parent and the child and between the child and the parent are of no ephemeral nature. They are not simply of present consequence; they are of vital importance and of eternal consequence, and will reach beyond the veil in spite of all that we can do. The man or the woman who are the agents, in the providence of God, of bringing living souls into the world are made, before God and the heavens, as responsible for these acts as is God Himself responsible for His own works, and for the revelations of His own wisdom. And the man and the woman that engage in this sacred ordinance of matrimony are engaging in something that is of such far-reaching character, is of such vast importance, that thereby hangs life and death; thereby hangs eternal increase; thereupon depends eternal happiness or eternal misery. Therefore has God guarded this sacred institution by the most severe penalties, for He has said that whosoever is untrue to the marriage relation, whosoever is guilty of adultery, shall be put to death; there shall be an end put to his ability and power to transgress the laws of God in the world. This is scriptural law. This is not the law practiced today, because modern

civilization does not recognize the laws of God in this relation. The Lord said that he that sheddeth man's blood, should by man have his blood shed. Life is an important thing. No man has a right to take life unless God commands it. This may be strong doctrine to some people. But who will say, who dare say, in the face of modern civilization, that God never commanded that man should be put to death. I have read it to you—*«Whosoever sheddeth man's blood, by man shall his blood be shed.»* Thereby God has given the law; and, furthermore, the Lord Almighty commanded Israel to go into Caanan and sweep the land as with a besom of destruction; that all the Hittites, and the Jebusites, and the Philistines, and all the idolatrous inhabitants of the land that was given to Abraham and his seed should be swept away, and destroyed, because of their idolatries, their abominations and their wickedness, and because they would not repent. God commanded it; and not only was his command stringent, but when Saul reserved some of those people as trophies of war, the Lord rent the kingdom from him, and destroyed his house, and ended his reign as king of Israel, because he did not harken to the voice of God and to the law of God in relation to this matter, strictly to carry it out. The law of God in relation to marriage is as emphatic, is as strict, and is on a parallel with, the law against murder.

Now I want to read you a little more in relation to marriage. In a revelation given to the Prophet Joseph Smith, which deals, perhaps, more extensively upon that subject than any other, we read the following: *«And verily I say unto you, that the conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made, and entered into, and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium*

of mine anointed, whom I have appointed on the earth to hold this power (and I have appointed unto my servant Joseph to hold this power, etc.,) are of no efficacy, virtue or force in and after the resurrection from the dead; for all contracts that are not made unto this end, have an end when men are dead. Behold, mine house is a house of order, saith the Lord God, and not a house of confusion. Will I accept of an offering, saith the Lord, that is not made in my name? Or, will I receive at your hands that which I have not appointed? And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you, before the world was? I am the Lord, thy God, and I give unto you this commandment, that no man shall come unto the Father but by me, or by my word, which is my law, saith the Lord; and everything that is in the world whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me, or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God; for whatsoever things remain, are by me; and whatsoever things are not by me, shall be shaken and destroyed.»

And this is what I desire to impress upon those who are here this morning, and who are considering the subject of marriage:

«Therefore, if a man marry him a wife in the world, and he marry her not by me, nor by my word; and he covenant with her so long as he is in the world, and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world.»

It might be said to you, that they become single again. They have no claim upon each other; their contract is filled in this life; and it was not by the law of God, and not by His commandment, and therefore has no efficacy, is of no force, in and after the resurrection from the dead or after they are dead.

«Therefore when they are out of the world, they neither marry nor are given in marriage.»

This is the doctrine that Jesus taught when He spoke to the Jews in answer to their question to Him.

«But are appointed angels in heaven which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding and an eternal weight of glory. For these angels did not abide my law, therefore they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity, and from henceforth are not Gods, but are angels of God forever and ever.»

Now every Sunday School teacher throughout the Church of Jesus Christ of Latter-day Saints ought to understand this principle thoroughly. Every teacher ought to inculcate this doctrine as it has been revealed in the latter days, to the pupils whom he is teaching. When they teach the children anything about morality, anything about their relationship and their obligations to their parents, which are important things to be taught to the children of the Latter-day Saints in our Sunday Schools, (and therefore very important to be understood by the Sabbath School teachers) they should teach them what God has revealed to us in this latter day in relation to marriage. And then they should teach these children that chastity is of the most vital importance, both to children and to men and women. It is a vitally important principle to the children of God from the cradle to the grave. Remember that the Lord has a fixed, an eternal penalty for the transgression of His law of chastity, the law of virtue, the law of purity; and the violators of that law are to be cut off when the law of God is enforced among them—the man as well as the woman. We expect the women to be pure; to be spotless, without blemish; but it is as necessary and as important for men to be pure, spotless and virtuous as it is for women to be so. Indeed, no woman would ever propose to be other than pure and spot-

less if men were so. It is the men who violate the laws of God. Man is made in the image of God, and woman is made to be his helpmate, and it is said that her desire shall be unto her husband, and he shall rule over her; that is rule in love, not in tyranny. God never rules tyrannically. Only when men turn absolutely away from Him and corrupt themselves, so that they are unfit to live, then He sends judgments upon them and destroys them. But God rules in love. The Gospel of Jesus Christ is the law of love; and to love God with the whole heart is the greatest commandment; and the next is like unto it, to love one's neighbor as oneself.

Now a few words in relation to home-building. Nowadays young men and young women have an idea that they must build a mansion before they wed. They must have all kinds of modern furniture and all kinds of improvements in their mansion, before they can get married. This idea prevails to almost an alarming extent, so much so that I apprehend many a young man and young woman, who ought to be married, and who would be fulfilling the law of God and of their being if they were married, are deferring this rite until they see a chance to build a mansion before they get married. Now I think that the good old plan is a very good one, even today. It is the height of folly for a young man without means and depending upon his intellect, his energy and skill, or his labor for his living to imagine that he must ape a millionaire in all his surroundings before he is qualified to get married. The thing for you young people to do is to decide in your minds whether you are suited to each other, whether your dispositions are compatible, whether you can love each other, as Paul commanded when he said that the husband shall love his wife and the wife shall reverence her husband. If you make up your minds that you can do this, and that you are suited to each other for time and eternity, and you have decided that you will become united in the bonds of holy wedlock, then go.

and get married under the law of God, that God may join you together for eternity as well as for time; and then unite your efforts and your energies to save your little means to build your home together. Out in the country where there is not so much fashion, so many carriages and fine livery outfits and all that sort of thing, young men do not need this advice as much as they do in the larger cities of the State. But we need this advice here. Do not wait until you are as rich as your fathers before you get married. Do not make your marriage dependent upon your possessing a fortune; if you get married because of the luxuries that are supposed to be essential to married life, then when your fortunes fail your love may perish, and your union may be a most unhappy one.

But it is not the material side of this subject that is most essential in building a home. The home, however luxuriant it may be, is not a home in the eye of the Gospel of Jesus Christ or of the Latter-day Saint, unless there dwells therein perfect confidence, perfect love between the husband and the wife. If the woman is suspicious of the character of her husband, she will have jealousy. If the husband has suspicions about the fidelity of his wife, then there is misery and unhappiness. The home is not a home, where passion reigns, where jealousy abounds, where the spirit of hatred springs up occasionally between the two parents. There can be no home there. There may be a hell on earth, but not a home. Home is a place of order, a place of love, a place of union, a place of rest, a place of absolute confidence one for the other, absolute trust one toward the other; where there is not a breath of suspicion of infidelity on the part of the wife or on the part of her husband respecting the other, but where the husband can swear upon his life to the virtue and integrity of his wife, where the woman has implicit confidence in the integrity, the honor and virtue of her husband. That is what constitutes home, and the only way that you can build up a home on these principles, is

to live the principles of the Gospel of the Lord Jesus Christ. Get the Spirit of God in your souls, and learn the law of life as it has been revealed from the heavens in the latter days, and live by it; and thus build up for yourselves a home, to which all the joys and happiness of life will congregate, to which your children will flock to you in love and peace; where they will dwell with you and seek the rest, the joy, the peace, the parental affection which should exist in the home, rather than to go out to other homes and to other places for the enjoyment that they ought to find at home. Build up your own homes. Do not ask somebody else to do it for you. Do not depend upon your rich father, or your rich relatives, or the legacy of some rich relative. Don't look for such things. Be men, be women, depend upon your own energies. Take the world as you find it, and cope with the difficulties you have to meet with, with the energy, with the intelligence, with the force that you possess within yourselves, and ask no odds of any living creature, on earth nor in the heavens, except God. Ask only for His blessing, and be sure that you ask for that; and if you get it your way will be opened and you will be able to build up for yourselves a home that will be indeed a home. Very humble the dwelling place may be which you may call your home. It is not finely colored brick walls, it is not the adornments, it is not the Brussels carpets, it is not the drapery, it is not gold and gilt, and all that sort of thing in the home that makes it home. I know that there are as many or more perhaps, aching hearts and sorrowing souls in those richly caparisoned homes than you will find in the humble dwellings of the people, where they are united by the bonds of the new and everlasting covenant, and where they are looking forward to dwell with each other, not only in this life but in the life to come; and are thus looking forward fondly anticipating that not only will they be happy all their lives upon the earth and throughout all the eternity to come, but that their chil-

dren will be happy with them, and they will be happy with their children, and their children will be a crown of glory to them in their homes, and will be the foundation and nucleus of their posterity and kingdom and blessing, which shall continue without end. God help us to understand these things, and to do them, is my prayer. Amen.

As President Smith concluded his remarks, Sister Vilate Peart stepped on the stand holding in her hand a beautiful bouquet of roses and chrysanthemums. She said, «President Joseph F. Smith, tomorrow is the anniversary of your birthday. We are sorry that you cannot be with us. We regret that this evening you will depart for the south and we shall be deprived of the blessing of your presence and instructions for some time. But while you journey from us, be assured that we shall not forget that sixty-two years ago you first saw the light of this world, during the troublous times of the Missouri persecutions. Nor shall we forget your many labors in behalf of the people of God and for righteousness sake, which have endeared you to all who claim to be Saints. And as a token of our regard and affection, I, in behalf of this Convention of Sunday School workers, present you with this bouquet of flowers, which we trust you will accept with as pleasurable feelings as I have in handing them to you, while I invoke the blessings of our Heavenly Father to rest upon you and yours throughout this life and throughout all eternity.»

GENERAL SUPERINTENDENT GEORGE Q. CANNON.

I have a few words to say on the subject that has been dwelt upon by President Smith. One great evil that is growing among us is

slackness in relation to marriage. Our young men and young women—of course, the young women do not have the opportunity of marrying unless they are asked to marry—but our young men are very derelict in this matter. I have felt that this ought to be brought home to our Sunday School teachers, that they may instruct the children as they grow up in regard to the importance of marriage. It is a command of God, and it ought to be taught to our rising generation as much as any other command of God. The object in bringing this subject before you is that you may be impressed to teach to the children the importance of marrying when they reach a proper age, and not allow that holy ordinance to fall into disuse, as it has to some extent among us, particularly in Salt Lake and other cities. In the country it is not so noticeable, but in the city it is not an uncommon thing to see young men twenty-five years of age and upwards unmarried. This is wrong, and you have it in your power to correct the wrong to a very great extent by impressing upon the children in your charge the importance of marriage. I would be in favor, if it could be done, of the girls having the privilege of asking the young men to marry them. I believe one of the best marriages I made was where the lady proposed to me, and I have always been glad that she had such good taste. I certainly am in favor of inculcating the doctrine of marriage in the minds of our young men. The girls can take their own method of making the boys understand they are ready for an offer. They have ways of doing this peculiar to their sex.

Singing, «O Ye Mountains High.»

Benediction, President Angus M. Cannon.

(TO BE CONTINUED.)



PROGRAM FOR ANNUAL STAKE SUNDAY SCHOOL CONFERENCES TO BE HELD DURING THE YEAR 1901.

IT is suggested that whenever convenient the visitors from the General Board of the Deseret Sunday School Union hold a meet-

ing with the stake Sunday School officers at 9 o'clock on the Saturday morning, so that a correct understanding may be had of the

arrangements that have been made for the effectual carrying out of the conference program, etc.

SATURDAY, 10 A. M.

1. Opening hymn,* «Song of the Workers," pages 57; 57 †
2. Prayer.
3. Hymn, «Our Mountain Home so Dear," pages 33; 31.
4. Roll call of schools.
5. Opening remarks by the stake superintendent.
6. Report by a ward superintendent.
7. Class exercise.
8. Concert recitation, the Ten Commandments.‡
9. Report by a ward superintendent.
10. Class exercise.
11. Instructions by visitors from Deseret Sunday School Union Board.
12. Singing, «Catch the Sunshine," pages 216; 226.
13. Benediction.

SATURDAY, 2 P. M.

1. Hymn, «God Speed the Right," pages 99; 102.
2. Prayer.
3. Hymn, «Sweet is the Work," pages 83; 85.
4. Roll call of schools.
5. Report by first assistant stake superintendent.
6. Report by a ward superintendent.
7. Class exercise.
8. Concert recitation, the Articles of Faith.‡
9. Report by a ward superintendent.
10. Class exercise.
11. Instructions by visitors from Deseret Sunday School Union Board.
12. Hymn, «The Primary March," pages 166; 172.
13. Benediction.

SUNDAY, 10 A. M.

1. Hymn, «When the Rosy Light of Morning," pages 28; 27.
2. Prayer.

* It is understood that all the hymns named be sung by the whole congregation.

† The first figures refer to pages of the Deseret Sunday School Song Book; the second figures to the Sunday School Hymn Book.

‡ All concert recitations should be rendered without prompting.

3. Hymn, «Earth with her Ten Thousand Flowers," pages 192; 116.
4. Roll call of schools.
5. Administration of the Sacrament, with instructions.
6. Report of second assistant stake superintendent.
7. Class exercise.
8. Concert recitation, the Testimony of the Three Witnesses.
9. Instructions by visitors from the Deseret Sunday School Union Board.
10. Hymn, «Rock of my Refuge," pages 71; 71.
11. Benediction.

Between the Sunday morning and afternoon conference meetings, a teachers' and officers' meeting should be called.

SUNDAY, 2 P. M.

1. Hymn, «For the Strength of the Hills," pages 196; 204.
2. Prayer.
3. Singing, «Songs of the Heart," pages 164; 169.
4. Roll call of schools.
5. Presentation of the general and stake authorities of the Church and Sunday School.*
6. Vocal or instrumental music by one of the schools.
7. Remarks by stake authorities.
8. Instructions by visitors from the Deseret Sunday School Union Board.
9. Hymn, «Song of Praise," pages 100; 104.
10. Benediction.

The attention of the ward superintendents is called to the questions, (Sunday School Treatise, page 104) upon which they are expected to report. Their reports should be prepared in writing, and be in the hands of the stake superintendent at least two days before the date of the conference and be then preserved.

*The presentation of the authorities should be made in the manner usual in our conferences, and not with questions and answers as heretofore in our Sunday School conferences. The general authorities of the Church to be presented at our Sunday School conferences are, the First Presidency, the Twelve Apostles, the presiding Patriarch, the First Council of the Seventy and the Presiding Bishopric.

EDITORIAL THOUGHTS.

SALT LAKE CITY, UTAH, JANUARY 15, 1901.

OFFICERS OF THE DESERET SUNDAY SCHOOL UNION:

George Q. Cannon, - - General Superintendent
Karl G. Maeser, 1st Assistant General Superintendent
George Reynolds, 2d Assistant General Superintendent

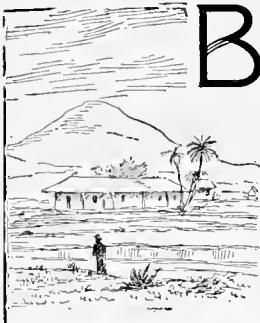
MEMBERS OF THE BOARD:

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George Reynolds	John W. Taylor
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George Reynolds, - - - - Treasurer

GEORGE Q. CANNON, - EDITOR JUVENILE INSTRUCTOR
HUGH J. CANNON, - - - - BUSINESS MANAGER

CORRESPONDENCE FROM THE EDITOR.



BY the kind permission of Presidents Lorenzo Snow and Joseph F. Smith, we are enabled to give our readers the following interesting extracts from two letters addressed to them by President

George Q. Cannon. These letters are dated respectively, Honolulu, Hawaiian Islands, December 14th and 17th, 1900:

My last letter told of our approach to Honolulu. We landed that evening, Monday, the 10th, and were met at the wharf by President Samuel E. Woolley and a number of Elders. Carriages were provided and we were taken to the places prepared for us. Brother Fernandez took myself and wife to his place about two miles out of Honolulu, where we have been staying ever since, and have been made very comfortable.

The celebration commenced on Wednesday, the 12th inst. The Elders and Saints from the different islands of the group came in to partake

of the ceremonies. Honolulu appeared to be stirred up to the center, and the newspapers, when they noticed the occasion at all, spoke very kindly of it. My portrait was published in several of them and great interest was taken in everything pertaining to the start of the work here and that which has since been done. It is surprising to witness the favor which our people have gained in this city. The brethren secured the government band, which is said to be the finest band on the islands, and its members appeared to enter very heartily into the spirit of the jubilee and occasionally joined in the choruses which were sung. I never spent two days more happily than the day before yesterday and yesterday. They were days of unalloyed happiness to me. I was overpowered by the spirit of the people. Everything has been done to make the celebration a great success and the efforts have been most gratifying. A large hall, called the Orphium, was secured for the celebration, and every meeting has been well attended. I have been surprised at the continued interest that was manifested. Last night's meeting was as large as any previous meeting. A great many whites and others not belonging to the Church were present. We were honored also by the presence of the ex-queen, Liliuokalani, who appeared to enjoy what was said and done as much as any one. I had spoken at some length in the morning and did not intend to say anything in the meeting at which she was present, but she sent a request to me stating that she would be greatly pleased to hear me speak; I complied, speaking in the native as well as in our language. I afterwards went over to where she sat and paid my respects to her. She received me very cordially. Our conversation was quite a lengthy one and she expressed a wish to see me at her residence. Her health is not the best, but she speaks quite cheerfully of her condition.

There were two things which I dreaded in leaving home; one was the sea voyage. Through the blessings of God and the prayers and faith of my brethren, this did not prove a cause for dread, for I escaped all sea sickness. My second fear was that I should be at such a disadvantage

because of my loss of the language that it would be painful to me. I am happy to say that I was very greatly surprised at the manner in which the language has come back to me. I have spoken several times, and though commencing in English, I soon am led to give expression to my thoughts in the native language. A great deal of wonder is expressed by men that, after forty-six years absence, I am able to speak the language at all.

I have forgotten to mention that the Saints had prepared a grand feast for the 12th, of which the public as well as the Saints were free to partake. It required days of preparation in cooking the oxen, the sheep, the pigs and the fish to feed the multitude. The government armory was obtained for the purpose, and I should judge that nearly one thousand people sat down to the first tables, and every one had all he could eat, not only of poi, but, in the case of white people, their food. The tables were filled again and again, and Brother Joseph F. knows what all this means to the Hawaiian people; good nature and happiness reigned supreme.



The sickness of one of President Woolley's children caused us to postpone our departure for Laie until after Sunday. We expect to drive

over there tomorrow. Sunday School and public meeting were held here yesterday. The meeting house was crowded and many not belonging to the Church were present. The Spirit of the Lord was poured out in power and all rejoiced exceedingly under its influence. I did considerable speaking, both in the school and in the meeting, and it is seldom that I have enjoyed more of the power of God. It reminded me of old times; for this people have been greatly favored with the gift of the Holy Ghost in times past.

I mentioned in my last that the ex-queen, Liliuokalani, expressed a wish to see me at her residence. This morning I received word that she intended to sail tomorrow for Hawaii and that she wished to see me this morning. So I called. She welcomed me very cordially, and spoke very warmly of the good effects this visit would have upon the people. She said they were full of love towards me on account of bringing the Gospel. We had considerable conversation, in which she showed much graciousness.

After visiting Laie, I shall probably sail to Maui, one of the fields in which I formerly labored, and where the people are very anxious to see me. We still think of leaving here on the 5th of January. The feeling among the Elders and Saints is that this celebration will create a revival here.



TOPICS OF THE TIMES.

THE DECREASE OF MARRIAGE.

ATTENTION is drawn to the remarks made by President Joseph F. Smith at the late Sunday School Convention on the subject of marriage, a report of which appears in this number of the INSTRUCTOR. To marry and to marry rightly is part of the religion of the true servant and handmaiden of the Lord. In our eyes it is far more than a mere civil contract; it is a command of God, just as binding as though it were one of the ten written by the finger of Jehovah on the two tables of stone amidst the thunderings

and lightnings of Sinai. Many however are inclined to treat this relationship far too lightly, as though it were a something with which religion had no concern. Some parents, happily few among the Latter-day Saints, act as though they almost considered their union as something half-way between a sin and a joke. Such parents can never impress their children with a correct idea of the sacredness and seriousness of the marriage relation; their lives would not emphasize their teachings.

There is nothing from which sin is further removed or has less of the farcial in its na-

ture than the union of the sexes in legitimate marriage, to accomplish the purposes of the Lord in the peopling of the world with His children. Without obedience thereto this world would be a barren waste, and there would be no one to obey the later commands of God. It is at the foundation of the regeneration of the earth and the salvation of mankind.

The laws of nature and the word of God require that mankind should marry in their youth. The longer this union is put off the more opportunity for evil; and as a rule, with increasing years the less inclination to enter into it. The postponement of marriage has, all through this world's history, from the very beginning, been a sign of the decline of any nation where it prevailed. It generally follows the increase of riches and consequent growth of luxury; and is itself followed by corruption and decay. Such was the history of Greece and Rome and other rulers of antiquity, and such is the growing story of some of the nations of modern Christendom. It is not a good sign among the Latter-day Saints. We are too much like the rest of the children of our Great Father for that which is an evil with them to be an advantage or a blessing to us.

The disinclination to marry is generally coupled with a disregard of its responsibilities. The Romans of the days of Nero so dishonored marriage that it is recorded of them, «Family life among the Romans had once been a sacred thing, and for five hundred and twenty-five years divorce had been unknown among them. Under the empire marriage had come to be regarded with disfavor and disdain. Women, as Seneca says, were married in order to be divorced and were divorced in order to marry; the noble Roman matrons counted the years, not by the consuls, but by their discarded or discarding husbands.» Many of the moderns are treading the same path the Romans trod and will reach the same goal.

The sovereigns of all the early nations are

said to have encouraged marriage: Menes, the first ruler of Egypt; Fohi, the first sovereign of China; Cecrops, the first legislator of the Greeks. The earliest laws of many civilized nations likewise encouraged matrimony. The Jewish law exempted the newly married man from serving in war and excused him from the burden of a public office. Among the Peruvians he was free for a year from the payment of taxes. But as the nations grew stronger and more populous, wise provisions of this kind fell into disuse, and by degrees laws which hampered marriage were in many instances adopted, which in time intensified the immorality for which celibacy was largely responsible.

As parents, and as teachers we should not neglect to instruct our children on the duties and obligations of the married state. It is natural for human beings to marry; and our expectancy is that our children will follow in our footsteps, and, in due time, become fathers and mothers also. Why not give them good counsel, prudent advice on this important step; why avoid it? It is undoubtedly true that much evil can be done by foolish talk, by unwise revelations; it is doubtless a most delicate thing to talk about and should be approached with prudence and dealt with with wisdom. But this fact should not shut our mouths entirely. It should simply make us more careful, and more anxious to seek in prayer the Spirit of God, that when we strive to instruct our youth on their duties and obligations we may be enabled to give them pure and exalted ideas of this relationship and convince them that obedience thereto is a blessing and a salvation, attended with benefits like unto those which obedience to all the laws of God brings.



MEMBERS OF THE FIRST UTAH SUNDAY SCHOOL.

BELIEVING that it will be a source of pleasure to our readers, we print in this number the portraits of several of the scholars of

our first Sunday School as they appeared fifty years later, or at the time of the Semi-Centennial Sunday School Jubilee, in October, 1899. These are not all: there were others living at that time whose portraits the Union Board was not able to obtain. Considering the small number that attended that first school it is remarkable that so many still remain with us in the flesh. At the time of the Jubilee there were about twenty-five who were known to be alive, of whom thirteen answered «present,» to the roll call on that occasion. The names of those whose portraits appear in the accompanying picture are:



1 Richard Ballantyne; 2 Lydia Phelps Thorpe; 3 Sophronia E.

Carter; 4 Margaret O. Best; 5 Angus M. Cannon; 6 Leonora Cannon Gardner; 7 Martha Van Cott Price; 8 Samuel H. B. Smith; 9 S. A. Whitney; 10 Joseph S. Horne; 11 George J. Taylor; 12 Rob-

MEMBERS OF THE FIRST UTAH SUNDAY SCHOOL.

ert Frank Turnbow; 13 David H. Cannon; 14 John G. Turnbow; 15 Henry I. Horne; 16 Jacob Peart; 17 Sarah J. Cannon; 18 Olive Peck.



CHURCH SCHOOL DEPARTMENT.

EVERY month, with the second number of the JUVENILE INSTRUCTOR, will appear under the above heading, commu-

nications of interest to all our Church schools and religion class workers. It is desirable, therefore, that presidents and principals of

Church schools and stake superintendents of religion classes should furnish the General Superintendent with such items from their fields of labor as will be calculated to advance the cause of true education in Zion by their encouraging news or wise suggestions. All such communications should be addressed to General Superintendent Karl G. Maeser, Salt Lake City, Box B., and no later than the 20th of each month.

CHURCH SCHOOLS.

Brigham Young Academy, Provo. During the absence of Dr. Benjamin Cluff, now conducting a scientific exploring expedition to Mexico, Dr. George H. Brimhall is acting president of this institution. The attendance this year in the high school and college departments is larger than ever before. Illustrative of the spirit prevailing in the academy, the following incident may be read with much satisfaction by all:

When the small pox epidemic was at its height in Provo and commenced to make some inroads among the faculty and students, Dr. Brimhall appointed a meeting for fasting and prayer for all the members of the academy who desired to participate. Nearly all responded and the Spirit of the Lord prevailed to such an extent, that during the bearing of testimonies one of the young students prophesied that no more cases of smallpox would appear in the academy, and that those already afflicted, would recover from that time on. One of the professors testified that the words of the young student were a true prophecy. There was from that time on no new case of small pox in the academy, during the semester, and those afflicted recovered speedily.

A grand reception was held some time ago at the academy, at which the vocal and instrumental selections by the academy choir, student's orchestra, and an eleven-year-old musical student, under the leadership of Professor Anthon C. Lund, were the leading features. After a general handshaking, the

affair closed with a banquet provided by the young lady students of the domestic department, and with a ball in the evening.

Brigham Young College, Logan. It is with regret that we have lost the services of Dr. William J. Kerr as president of this institution, as he has been called to assume the presidency of the Agricultural College. This is the third time that the Brigham Young College has had to furnish a president to the Agricultural College. While this may be very complimentary to our college, we can not help wishing that in future we may be able to keep our own. Professor James H. Linford has succeeded Dr. Kerr as president of the Brigham Young College and has earned already by his judicious course the confidence of the Church school authorities, of his faculty, and of the students.

Latter-day Saints College, Salt Lake City. On and after January 7, 1901, three houses will be occupied by this institution: the new building for the Business College; the Lion House for the High School and Normal Departments, and the Social Hall for a gymnasium. The college students will then have plenty of room and good facilities for the work now in hand. The Business College, in particular, will be the best equipped school of its kind within the Rocky Mountain region. The Lion House and the new building are heated with steam, lighted by electricity, and fitted up in modern style with every convenience. The removal of the Business College from the Social Hall to the new home will take place during the first week in January.

Great credit is due to President Angus M. Cannon, Counselor Joseph E. Taylor, Dr. Joshua H. Paul, and the College Board for their untiring efforts in effecting the above-named favorable conditions.

A society of the college is to be organized among the lady students. Three lady teachers will be the guides in the work of the association. This organization will emphasize home work, domestic art, house

furnishing, personal hygiene for women, and other topics and exercises especially desirable among lady students.

Several of the students in typewriting have, in a few months, reached a speed of one hundred and fifteen words per minute. The touch system, with the blank key-boards, produces very gratifying results. The thirty new Smith-Premiers give fine satisfaction, and the typewriting classes run from 8 a. m., to 9 p. m.

The twelve new telegraphic sets, with relays, batteries and wiring complete, constitute the most thoroughly equipped department of this kind anywhere in the West. Two expert teachers give the instruction, and the students in two months reached an average of twelve to fifteen words per minute.

The law classes in the college comprise very thorough work in every department relating to business life and commercial practice. The work in case-law is entirely beyond anything yet attempted in western business colleges, and is equal in every respect to the same lines of work in regular schools of law.

The enrollment thus far is 450. Twenty-one teachers and instructors are employed. The Business College is open winter and summer.

Snow Academy, Ephraim. With the approval of President Lorenzo Snow and the General Board of Education, the name of the Sanpete Stake Academy has been changed to «Snow Academy» in honor of two great men—Lorenzo and Erastus Snow. The principal, Professor Newton E. Noyes, reports the attendance this year as exceeding that of any previous year so that the students are crowded for room. The new academy building promises to be one of the finest Church school buildings in Zion. It is to be hoped that the noble efforts of President Canute Peterson, of the Academy Board, and of the people of Sanpete county, will succeed in bringing this beautiful edifice to a speedy completion.

Latter-day Saints Academy, Thatcher, Ari-

zona. By the untiring labors of President Andrew Kimball, Professor Emil Maeser, the Stake Board, and the people of Graham county generally, this institution has assumed a leading position among the Church schools in Arizona. The academy building is a credit to the whole county, and the educational status of the institution is recognized throughout that region of country as of a high order.

Snowflake Stake Academy, Snowflake, Arizona. By the united efforts of President Jesse N. Smith, the Stake Board, and the people of the stake, the academy has been so far finished as to enable it to commence its sessions under its own roof. It is a two story building of substantial structure, located on the brow of a hill overlooking the town. Elder Joseph Peterson, the principal, has established a reputation as a successful teacher in his capacity as principal of the Snowflake district school. He is a graduate of the full normal course at the Brigham Young Academy.

St. Johns Stake Academy, St. Johns, Arizona. President David K. Udall, his Stake Board, and the people of Apache county, deserve the encomium of every lover of true education for the successful completion of their beautiful academy building in the center of the town. If the financial condition of the Saints in that part of the country is taken into consideration, the fact that the erection of such a large and commodious building for educational and ecclesiastical purposes could be accomplished without going into debt, amounts almost to a miracle. Elder John Brown, the principal, is experienced in Church school work and a creditable beginning is, therefore, looked for in the new quarters.

Latter-day Saints Seminaries at Manassa and Sanford, San Luis, Colorado. The former, under the continuous and efficient principalship of Prof. Clifford I. Goff, and the latter under that of Elder E. A. Nielson, are both reported in a flourishing condition. Each of them is

running in a double capacity. That is to say, three months of the school year, they are conducted as Church schools under the direction of the Church Board of Education, and during the other seven months they are district schools under the auspices of the trustees. Thus both parties are benefitted, as neither of them would be able to run a school the whole school year. Teachers and pupils, in the main remain the same and only the addition of religious instructions during the church school terms is the distinguishing feature. This arrangement testifies to the good sense of the authorities of both interested parties.

RELIGION CLASSES.

Following are the names of the stakes with their respective stake superintendents, that have reported thus far as having started the religion class movement: Alberta, Canada, James S. Farrell; Bear Lake, Idaho, Heber C. Keetch; Bannock, Idaho, Carlos Call; Bingham, Idaho, Emuel Bachman; Box Elder, Charles M. Squires; Beaver, William S. Bickley; Cache, Hyrum A. Campbell; Davis, Ed-

ward A. Cottrell; Emery, Levi W. Harmon; Fremont, Idaho, James Ricks; Granite, Horace Cummings; Juab, Thomas Bailey; Jordan, George P. Garff; Morgan, John Wood; Malad, Idaho, Arthur Stayner; Maricopa, Arizona, Frank T. Pomeroy; Millard, Joshua Greenwood; Oneida, Idaho, Charles D. Goaslind; Parowan, Walter C. Mitchell; Panguitch, J. Lelland Clark; Jt. Johns, Arizona, Solomon Waite; Summit, William H. Branch; Sanpete, (South) Edward A. Parry; Sanpete, (North) Adolph Merz; San Luis, Colorado, Stephen A. Smith; St. George, John T. Woodbury; Snowflake, Arizona, Homer F. Bushman; St. Joseph, Arizona, Ross R. Rogers; Sevier, Jacob Magleby; Star Valley, Wyoming, Byron H. Allen, Jr.; San Juan, H. M. Taylor; Tooele, Joshua R. Clark; Utah, William S. Rawlings; Uintah, Robert L. Woodard; Weber, Louis F. Moench; Woodruff, John A. Guild; Wasatch; John A. Fortie; Wayne, Moroni Lazenby.

Changes in the above appointments, or appointments for additional stakes, will be published from month to month.

By order of the General Board of Education.
Karl G. Maeser.



HISTORY OF THE EARLY CHRISTIAN CHURCH.

FOR YOUNG PEOPLE.

CHAPTER II.

The United Order observed—A Lame Man Healed
—The Apostles Arrested—Their Trial and Acquittal.

THE members of the Church at that time were of one heart and of one mind. They lived in the united order and had all things common among them. They had great joy in the Lord, and the gifts

and blessings of the Gospel were enjoyed by them to a remarkable extent.

One day as Peter and John were going up to the temple to attend prayers, they saw a lame man sitting at the Beautiful Gate. This man had been lame from his birth, and supported himself by begging alms from the people who went to the temple. As the two Apostles approached, the man asked them for assistance; but they had no money to give him; for the Lord had commanded them to

travel without purse or scrip, and to preach the Gospel without charge.

When Peter came up to the man he said to him, «Silver and gold have I none; but such as I have give I thee: in the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking and leaping, and praising God.»*

Quite a number of people witnessed this miracle, and they were filled with great amazement. They wondered what manner of men the Apostles could be, who by their words could cause the lame to walk, and as the people gazed earnestly at them, Peter said: «Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus. * * * And his name, through faith in his name, hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.† Peter then told them of the great sin they had committed when they killed Jesus, the Prince of Life. He said he knew they had done it ignorantly, and he called upon them to repent and be converted, that their sins might be blotted out in the due time of the Lord.

As the Apostles were preaching to the people, the priests and the captain of the temple, and the Sadducees came upon them, and hearing them preach through Jesus Christ the resurrection from the dead, they arrested them and put them in prison till the next day. The Sadducees, you know, did not believe in a resurrection, and this doctrine was very objectionable to them. The words of the Apostles, however, had taken root in the

hearts of many of those present, and about five thousand men were converted that day.

The next day, Annas, the high priest, together with his kindred, and the rulers, and elders and scribes, assembled together in Jerusalem. Peter and John were released from prison and brought before them. Upon being questioned as to what power or by what name they had healed the lame man, Peter arose, and being filled with the power of the Holy Ghost, he said, «Ye rulers of the people, and elders of Israel, * * * be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.»*

The high priest and his associates were astonished at the boldness of the two Apostles, and they marvelled among themselves how these unlearned and ignorant men could be possessed of such knowledge and power. They did not know what to do with them. They could not imprison them for healing the cripple, for that was a good act; so after consulting together for a time, they told the prisoners they were discharged, but that they must not speak or teach any more in the name of Jesus Christ.

But the Apostles would not consent to obey this ruling. «Whether it be right in the sight of God,» said they, «to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard.»*

As soon as they were set at liberty, the Apostles returned to their own company, and reported all that had happened to them. They united in prayer, giving thanks and praise to God for the signs and wonders which they had wrought in the name of His Son Jesus. While they were thus engaged, the place where they were assembled was shaken, and they were all filled with the Holy Ghost, and joy unspeakable filled their souls.

*Acts 3: 6-8.

†Acts 3: 12-13, 16.

*Acts 4: 8, 10.

†Acts 4: 19, 20.

MISSIONARY EXPERIENCES.

AN ADVENTURE ON THE SOUND.

ELDERS who are actively engaged in missionary work very frequently have occasion to acknowledge the direct assistance of the Lord in their behalf. In their efforts to perform their duties they often find that they are guided and protected by a wisdom superior to their own. These manifestations of their Heavenly Father's care are always a comfort to them, and serve greatly to strengthen their faith in the Lord, and give assurance that their labors are approved by Him.

The incident I am about to relate is one of such experiences in the life of a missionary.

In February, 1898, Elders Joseph P. Emery and Samuel South were laboring as missionaries in Currituck County, North Carolina. While stopping at the home of a Mr. G. W. Dowdy, who was a warm friend to the Mormon Elders, some of the people of North Banks, situated about ten miles distant from their stopping place, wrote the missionaries inviting them to come to that town and preach, as they were desirous of hearing their doctrines. Being pleased to avail themselves of every opportunity to spread the glad tidings they were sent to proclaim, the Elders cheerfully accepted the invitation and made an appointment to hold meetings at North Banks on a certain Saturday and Sunday then in the near future.

Between North Banks and the place where the Elders were located was a body of water known as Currituck Sound, and they expected to cross over with a boat. The day before the time set for the first meeting the two missionaries went to the landing with the hope of finding some one to take them over. But upon inquiry they found no boat-man intending to make the trip that day. As there was no other way of reaching the place in time to fill their appointment they felt disappointed in not being able to secure transportation. Their friend, Mr. Dowdy, being

willing to assist them in any way he could, took them to one of his neighbors who had a small sail boat. He was willing to lend his boat; and, as the Elders were entirely without experience in handling such a vessel, he kindly assisted them in getting a start. He set up the mast and spread out a full sail, and gave them some directions about its management, and off they went.

Although there was a stiff breeze blowing upon land, from appearances the owner of the boat thought there was less wind over the water. But when out only about a hundred feet from shore a heavy gale struck them. The sea at once became rough, and the boat began to rise and dip with each swelling billow. Fearing it might capsize, the occupants partly drew in the sail, but, as it was becoming unmanageable, they found it necessary to take it in completely and wrap it about the mast. While one Elder was busy with the sail the other attempted to steer in the desired course, but as the boat was tossed about so lightly on the waves the rudder was half the time out of the water and was thereby rendered unavailable for the purpose. An effort was then made to steer with an oar. This also proved a failure, for the oar was broken with the first stroke.

The two unskilled seamen were now apparently at the mercy of the turbulent water. The resources at their command were well-nigh exhausted. The indications were that they would be unable to reach their destination; and they had good reason to consider themselves fortunate if they could get to land anywhere without being drenched or meeting with a more serious mishap. They felt, however, that they were in the hands of the Lord—that they were engaged in His service, and He was able to assist and protect them in this hour of peril. So they calmly resigned themselves to His care, sat quietly in the boat and let it drift which ever way it might. They were happily surprised

to discover that they were steadily nearing the shore opposite from which they started, and were moving directly towards the place for which they first set out. As they approached the land they saw several fishermen standing on the shore. These men were gazing at them, seemingly in great astonishment, as their boat was rapidly heading towards them without the aid of sail or oar. They were surprised also, as they afterwards remarked, that the two should venture out on such a rough sea.

When quite close to the shore the boat ran into a submerged tree stump and came to a standstill. Two of the fishermen assisted them in removing the boat, and they landed in safety only a short distance from North Banks, the place they were expecting to hold meetings on the two following days. They were indeed grateful for their deliverance from danger, and the experience was another testimony to them that the Lord was watching over and assisting them in time of need.

Edwin F. Parry.



SPIRITUAL BENEFITS OF FASTING.

IT is extremely difficult, indeed almost impossible to explain the benefits derived from fasting and confine oneself strictly to the spiritual phase. The spiritual and physical benefits are so closely connected that only an imaginary line divides them. I believe the truth of this statement will be seen on a moment's reflection.

The act of fasting is a voluntary abstinence from food for a given period, and is usually practiced for some specific purpose. The physical qualities of self-denial, however, must necessarily precede the attainment of the object in view. Fasting, therefore, is a physical sacrifice for a spiritual blessing.

As we do not want to speak of the physical blessings, but as far as possible to avoid it, we must examine carefully: first, the motive that prompts the fast; second, the condition of the person during the period covered by the fast; third, the fast and the result.

As we are dealing exclusively with the spiritual aspect of the question, we take it for granted that the motive prompting the Latter-day Saint to observe the rule that prevails on the first Sunday of each month arises purely from religious conviction. We believe, for instance, that fasts have been commanded

by the Lord as taught by His servants. This of itself is sufficient to insure its observance by a large portion of the Saints, who desire in all things to be obedient to the spirit and teachings of the Gospel.

Those who fast once a month on the day appointed are doubtless prompted solely and exclusively by a desire to conform to the rules and observances of the Church and thus derive the blessing that is promised for obedience.

In their case they desire to obtain and enjoy a greater portion of the Spirit of God, and they know from experience that their hope in this regard is invariably realized. It may be, however, and frequently is the case that individuals fast, not merely in a general way, on the regular fast days, but for a special gift or blessing and here we come to the kernel of our subject.

We frequently fast for those who are dangerously sick—some unusual case where our sympathies are aroused or our affections concerned. We have an intense desire to obtain a blessing or what we consider would be a blessing for ourselves or for someone we love. No one can bestow that great blessing but God. Now commences the fast. It may be

for hours or it may be for days. The urgency of the case and the intensity of our desire will gauge the duration of our fast. But why fast at all? Is God not able to grant the desire or blessing without us inflicting physical inconvenience or punishment upon ourselves? Certainly He is able. Then why fast? Simply to demonstrate in the best way that is possible the sincerity of our desire; and that we may realize that it is sacrifice, not merely a verbal expression of a wish, but, a sacrifice that «brings forth the blessings of heaven.»

If a man is willing to fast he is willing to pray and pray earnestly. He will retire to his secret chamber and call imploringly to the Lord. There is not likely to be much hypocrisy about the man who has entered upon a genuine fast and who has not tasted food nor drink for, say, two or three days. That man is in earnest. He pleads with the Lord not in public, nor with the desire to impress others with his piety, but with the one simple desire to show to the Lord by his works the depth of his feelings, the sincerity of his motive, the integrity of his heart, and the extent of his faith.

We cannot bribe God with money; we cannot move Him by fulsome praise or by sophistry; we cannot deceive Him with a lie; we cannot attract Him by our wit nor win Him with a smile. Only one channel is open to us, and that is prayer. Prayer to be accepted must be sincere, must come from the heart, and by our fasts we prove our sincerity, because the temporary hardships or suffering it inflicts upon us is the only sacrifice we can,

most of us, offer and the only sacrifice God will accept.

We cannot conceive of a man voluntarily fasting for one, two or three days for a special blessing, without also indulging largely in prayer at the same time. Fasts and prayers must go together. Just in the proportion that a man prays so will he try to live in a manner to secure the blessings he seeks; and thus every prayer and every hour of his fast brings him nearer to God until he breathes the very atmosphere of heaven. No man can obtain heavenly blessings by worldly means. He cannot personally expect Divine favor while living an ungodly life; and only he that is sincere in his petitions to the throne of Grace need expect any return for his words. A man may be willing to donate liberally to the poor and yet not be converted to God. He may be willing to utter long prayers and yet refuse obedience to Divine command. But when a man is willing to fast, this entails a personal sacrifice which is the strongest evidence of his sincerity. Hypocrisy and liberality may go together; hypocrisy and prayer may couple, but it would be strange indeed to find a man secretly fasting and praying for one or more days who did not believe in God and who was not sincere in his convictions.

If you would be convinced of the spiritual benefits of fasting, try it. Ask God for a testimony of the Gospel. Pray for it; live for it. Fast and pray earnestly and you will not be disappointed, for it is written if we draw nigh unto God, he will draw nigh unto us.

Alberta Russell.



SUNDAY SCHOOL NOTES.

SUPERINTENDENTS and others interested will please take notice of the Program of this year's Sunday School stake conferences which appears on pages 47 and 48 of this number of the JUVENILE.

Elder Edsil M. Allred has been appointed to succeed Brother George R. Shirts as superintendent of the Central Ward Sunday School, located in St. Joseph stake, Arizona.



DEVELOPMENT OF THE MEMORY.

MEMORY is that power of the mind which keeps for us all knowledge that we have gained through study and through experience.

It is a power which God has given us. How great a duty it is to cultivate such a precious gift.

The memory may be cultivated by reading and learning only what we wish to remember.

Also by reviewing, and especially by reproducing what we have learned.

Good devices for cultivating the memory are to have in a memorandum, many wise sayings, from wise men, such as:

1. "Early to bed, and early to rise,
Makes a man healthy, wealthy and wise."
2. "Think before you speak"
3. "Keep good company or none."

Also have many historical dates, names and inventions of great men, such as:

"The Discovery of America, by Columbus, October 12, 1492."

"The signing of the Declaration of Independence, July 4, 1776."

"The first successful steam-boat in Ameri-

ca was built by Robert Fulton, in the year 1807, near New York, and was tried on the Hudson River."

When such a set is learned, another set should be copied.

Abraham Lincoln, one of the great orators of America, cultivated his memory by going out into forests or fields and repeating over what he had read.

The memory is weakened by skimming newspapers of things we never care to remember, of things that are of no benefit to us whatever; such as suicide reports, murders, thefts, etc. Also by reading whole books in the form of trashy, worthless novels, the contents of which we never need nor care to remember.

"Seek knowledge from the best books." And review, also reproduce the contents of such books, to strengthen and cultivate the God-given gift—Memory.

PETER L. PETERSON. Aged 15.
INDIANOLA, SANPETE CO., UTAH.

THE WINTER HOLIDAYS.

Come children and hear what the jolly birds say;
Tomorrow you know will be glad Christmas day.

You must hasten to bed very early, because
Tonight, with his gifts will come dear Santa
Claus.

The little ones listened to what mama said;
And with bright, smiling eyes they all scampered
to bed.

Santa then filled their stockings with candy and
toys,
Over which, in the morning they made lots of
noise.

They wondered if Santa the stove pipe came
through;
How it was in the dark, every stocking he knew;
They laughed and they played until evening
came, when
Mama said to her darlings, "To bed now, again.

"We have had a bright Christmas, so full of glad
cheer,
And soon will be with us the happy New Year;
Like the gay birds, my dears, you'll come singing
along,
And we'll all be joyful and join in the song."

LETTIE HAMPSHIRE. Aged 12.

MT. PLEASANT, UTAH.



Plenty of Pets.

FARMINGTON, DAVIS COUNTY.

I am eleven years old, and I have two
brothers and two sisters, and twelve pet

rabbits. I love to read the JUVENILE, and
think lots of the little letters. In Sunday
School my teachers' names are Mary Chris-
tensen and Clara Withers. I go to day
school and am in the fourth grade. Your
new friend,

WALLACE BARBER.



Three Little Sisters.

SHELLEY, IDAHO.

I am a little girl eight years old. My
papa is a post master. I have two little
sisters, one four and the other seven years
old, and we all go to Sunday School and Pri-
mary.

Your little friend,

MABEL JONES.



Hopes to be a Missionary.

PALMYRA, SPANISH FORK.

I take delight in reading the letters from
my little friends in the JUVENILE INSTRUCTOR.
This place is a branch of Spanish Fork.
Sister Thomas, my teacher in Sunday School,
is also our Primary president, and we think
a great deal of her. My papa has been on a
mission, and when I am a man I hope to be
worthy to fill a good mission. I was nine
years old last November.

LYMAN HALVORSEN.



Her Father in Australia.

WEST PORTAGE.

I have long wished to write to the Letter-
box, but was afraid. We live in the north
part of Utah. My papa is on a mission in
Australia. I have four brothers and four
sisters. We go to Sunday School and Pri-

mary, and have good times. I am eleven years old.

MARY A. GIBBS.



Likes his Home.

MANCOS, COLORADO.

I like to read the little letters in the JUVENILE INSTRUCTOR. I have three sisters and one brother, and we go to Sunday School and Primary. We live on a farm. I am twelve years old, and have a riding pony. I am going to school, and read in the sixth reader. I like to live in Mancos.

Your Friend,

WILLIS F. TAYLOR.



Two Little Writers.

VERNAL, ASHLEY, UTAH.

We like to read the letters in the JUVENILE. We have just started to read them. We have one sister and two brothers. Our little brother was very sick and we all prayed for him and he got better. We know the Gospel is true. This is our first letter to the JUVENILE and we hope to see it in print. From your new friends,

LIZZIE and MARY H. COLLINS.

Aged 9 and 7.



Grandma is Missed.

FALL RIVER RANCH, IDAHO.

November 22nd, 1900, I was seven years old, and mama said I might write a little letter, which pleased me very much. I have two brothers and one sister, also one brother two years older than I, in heaven. I like to go to my little meetings. We live ten rods from the beautiful, rippling Fall River, and one half mile from the north fork of Snake

River. We like our new home, and would be so happy, but dear Grandma (Mary S. Anderson) died the 8th of last May, and we have been so lonely since. We children like so well to hear the JUVENILE read. Favie's Scrapes and Scrambles please us very much. Good-day, bless you all.

Your new friend,

ANDREW P. FARNSWORTH.



Death of a Little Play-mate.

HONEYVILLE, UTAH.

I love to read the letters in the JUVENILE INSTRUCTOR. So I am going to tell you about my little playmate who died August 17. Her name was Ivalue Huusaker. Before she died she and I were always together. On Sunday we would go to her place and read her JUVENILE. I have sat with her in school for three years. After she got sick, she went down on the river. The first time she got better, but the second time it made her worse. She was not sick in bed, so we had a fast meeting which she attended. We fasted, bore our testimonies, and prayed for her to get well. She got better for a while and then got sick in bed. The Primary had another fast meeting, after which she was relieved of her pain. I went to see her nearly every day, fanned her and read to her out of a book called «Beautiful Joe.» She had a large doll, which one day she sold to her sister for a dollar. The next Sunday the Bishop came to administer to her. Her mama was sitting by the bed. She asked her if she could change a quarter so she could pay her tithing. This she did. One day she was better and went out on the porch. That night at ten minutes past three she died. The last year she went to school it was to

Mr. Jeppsen's from Brigham City. He attended the funeral and spoke of what an intelligent little girl she was.

I hope this will be a lesson to all who read it. And that they will always pay one-tenth of all they get in tithing. I am ten years old.

Your little friend,
ABIGAIL HANSEN.



THE DIFFERENCE.

It's just the way with Rosie,
She'll pout and fret and stew;
She makes her mother nervous,
And her sisters all feel blue.

She never has enough to eat;
She's either hot or cold;
Her «dollies are no good,» she says,
«Because they are too old.»

She does not like the kittens,
She says they scratch her hand;
The children say she has no right,
Playing in the sand.

The flowers are always ugly,
The sunshine never bright;
She has a scowl upon her face,
From morning until night.

Now we'll see the difference,
With darling little Grace;
Her heart is full of gladness,
No shadows cross her face.

She loves her kitten dearly,
As she pats and strokes its head;
She rocks it till it goes to sleep,
Then puts it into bed.

Her dollies are her darlings,
To her they ne'er grow old;

She's never very hungry,
And just a little cold.

The flowers are always lovely,
The sunshine always bright;
Like a little bird she's singing,
From morning until night.

Her heart is full of sunshine,
And Rosie's full of showers;
Yet mother loves them each the same,
They are both her precious flowers.

[The child who copied the above poem for the little folks made a very nice selection, but failed to send the name, so we cannot give it. The lines contain a valuable lesson, which many may be benefitted by giving attention to.—*L. L. G. R.*]



Grandma Over Ninety.

PROVO CITY, UTAH.

I love to read the letters in the JUVENILE and I am a little Mormon girl. I am 10 years old now and was baptized a week before my eighth birthday, because there would not be another baptism day until the next month. I live close to my grandma, and she will soon be ninety-four years old. She came to Utah in 1859. She crossed the plains with ox-teams, in Captain Robert Neslen's company and crossed the ocean in an old sailing-vessel named *William Tapscott*. Her name is Christine Jepson. My mama was 6 years old when they came here. I will close for this time, good-by Letter-Box.

DORA JONES.



A Girl's First Letter.

COYOTE.

I read the letters in the JUVENILE and

think they are nice. I go to Sunday School and Primary. I like my teachers. My Primary president's name is Clarinda Black. Her Counselors are Alta Brunson and Annie King. They try hard to teach us. I have one little sister and two brothers. I was 8 years old last March. This is my first letter. I hope I will see it in print. From one of your primary readers,

EDNA WILCOX.

A New Year's Letter.

SALT LAKE CITY, UTAH.

MY DEAR LITTLE FRIENDS: What pleasant, happy times we have had and are still having during the winter holidays! In fact these are good days in which we live.

Only think, today with this new year, we enter upon the Twentieth Century.

A new century and a very important one is born at the opening of this year. When one hundred years more have passed, it will then be two thousand years since the birth of our Savior, Jesus Christ.

Do you know, boys and girls, that many of you will live, in the flesh, to see more than a hundred years? You will. Our Prophets have said it would be so, because you will learn in your early youth to keep the laws of God, which include the laws of life and health.

You tell us in your little letters about your going to Sunday School and Primary. And in those places of instruction, as well as in many of your homes, you are taught how to live to serve and please the Lord; how to keep the «Word of Wisdom;» how to obtain

and exercise faith in God, and how to live so that He will hear and answer your prayers.

The nearer you can live according to these teachings, the more likely you will be to live very long upon the earth.

But you will not all live to be old, because some of our Heavenly Father's children, some of the best of them, too, are given only short missions upon this earth. Even His well-beloved Son, Jesus Christ, lived only 33 years in mortality. And the great and mighty Prophet, Joseph Smith, lived only six years longer than did the Savior.

But it is good for us all to live as long as we can, and to be as healthy and happy as possible, because it is the will of our Father in Heaven that we should do so. Dear children, may the present year prove a good and happy one to you all.

We take it for granted now that you all love to open and read the little Letter-Box. Try then, to make it just as interesting and beneficial as you can. Think of something (if you can) that no one else has told, or is likely to tell, and see how briefly and correctly you can tell it in a little letter. Always your faithful friend,

L. L. Greene Richards.

P. S.—This letter had to be left out of the New Year's number of the INSTRUCTOR, as many letters from our little friends are often crowded out. But let us not feel bad about it, even if some of our letters never appear in the Letter-box. Let us all try to write just as good and interesting letters as possible, though they may be over-looked; the benefit to ourselves is still the same.

L. L. G. R.

THE HAPPY HOUR.

WORDS BY M. B. P.

MUSIC BY H. H. PETERSON.




1. When the twilight soft - ly closes On the ho - ly Sab - bath
 2. Words of truth and heav'nly wisdom Have we treasur'd thro' the
 3. When our life grows dark a - round us, And the clouds of sor - row



day, And all nature calm re - poses, Oh, how sweet this hour to pray!
 day; Now to learn the sa - cred les - son, For Thy grace we'll humbly pray.
 low'r, Mem'ries sweet will lin - ger near us, Of this ho - ly Sabbath hour.

CHORUS.



Hap - py hour, hap - py hour, When our
 Happy hour, happy hour,



hearts to heaven can soar; How I love the
 How I love the

When our hearts to heaven, to heaven can soar; How I love the

peaceful shad - ows Of the twilight Sab - bath hour.



peaceful, peaceful shadows Of the twilight Sab - bath hour! Sabbath hour!
 peaceful shad - ows Of the twilight Sab - bath hour! Sabbath hour!

peaceful, peaceful shadows Of the twilight Sab - bath hour!

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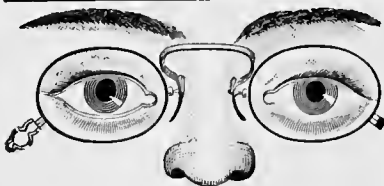
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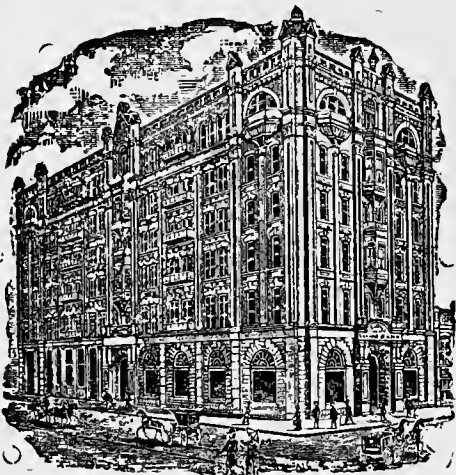
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